

A
CATECHISME
of
CHRISTIAN
Religion.



AT AMSTERDAM,
By the widow e of George Vefeler
at the figne of the Hope. 1 6 2 6.



A CATECHISME OF Christian Religion.

Question.

1. *What is thy onely comfort in life & death?*

Answer.



I Hat both in soule & body^a, whether I liue or die^b, I am not mine own but belong^c wholly unto my most faythfull Lord & Saviour Iesus Christ who by his precious^d blood most fully satisfiying for my sinnes, hath delivered^e me from all the power of the Diuell, & so preserveth

i Lords-day.

^a i Cor. 6.

19. 20.

^b Rom. 14.

7. 8. 9.

^c i cor. 3. 23

^d i Pe. 1. 18

19.

^e i Ioh. 1. 7.

^f i Ioh. 3. 8.

Heb. 2, 14.

15.

g Ioh. 6. 39.

10. 28. 29.

h Luc. 21. 18

Mat. 10. 30.

i Rō, 8. 28.

k 2 Cor. 1.

22. and 5. 5.

l Rō, 8. 14.

& 7. 22.

m Luk. 24.

47.

n Cor. 6.

10. 11.

Tit. 3. 38.

o Ioh. 9. 41.

Rom. 3.

10. 19.

p Ioh. 17. 3.

q Eph. 5. 8.

9. 10.

r Pet. 2. 9.

10.

me s that without the will of my heauenly Father, not so much as a haire^h may fall from my head: yea all things must serueⁱ for my safetie. Wherefore by his Spirit also he assureth me^k of everlasting life, & maketh^l me readie, and prepared, that henceforth I may liue to him,

2. Quest. *How many things are necessarie for thee to know, that thou enioying this comfort, maist liue and die happily.*

Ans. Three^m: The first, what is theⁿ greatnes of my sin and misery. The second, how I am delivered^o from all sinne and miserie. The third, what thanks I owe^p unto God for this deliverie.

OF MANS MISERY.
THE FIRST PARTE,
Of the Miserie of man.

3. Question.

Whence knowest thou thy miserie?



Ut of the Law. ^a

4 Quest. *What doth the Law of God require of us?*

Ans. That doth Christ briefly teach us, *Ma.* 22

Thou shalt loue the Lord thy God with all thy heart, with all thy soule, with all thy mind, & with all thy strength. ^b This is the first & the great commandment, & the second is like to this: Thou shalt loue thy neighbour as thy self. On these two cōmandments hange the whole Law & the Prophets.

² *Lords-day.*

^a *Ro.* 3, 20.

^b *Luk.* 10, 27.

OF THE MISERY

5 Quest. *Art thou able to keepe all these things perfectly?*

c Ro. 3, 10.
I Iohn 1, 8.
d Rom. 8, 7
Tit. 3, 3.

Ans^w. No truly c: for by nature I am prone to the hatred of God, and of my neighbour d.

3 *Lordsd.*

6 Qu. *Did God then make man so wicked and perverse?* *Ans.*

e Gen. 1, 31

f Gen. 1, 26,
27.

Col. 3, 10.
Eph. 4, 24.

g Eph. 1, 6,
I Cor. 6, 20.

Not so: but rather he made him good e and to his owne image f, that is, endued with righteousness and true holynes, that he might rightly know God his Creator, & hartily loue him, & liue with him, blessed for ever, & that to laude and magnifie him. g

7 Qu. *Whence then ariseth this wickednes of mans nature?*

h Gen. 3, 6.
Rom. 5, 12.
18, 19.

i Psa. 51, 5.
Genes. 5, 3.

Ans. From the fall and disobedience of our first parents Adam and Eve h: hence is our nature so corrupt, that we are all conceived & borne in sin i.

8 Quest. *Are we so corrupt, that*

we

OF MAN.

We are not at all apt to doe well, and are prone to all vice.

Ans. Indeed we are^k: except we be regenerated by the holy Ghost.^l

9 Qu. *Doth not God then iniurie to man, who in the law requireth that of him, which he is not able to performe?*

Ans.

NO^m. For God hath made man suchⁿ a one, as he might performe it: But man, by the temptation^o of the divell, & his owne stubburnnes, bereaved^p himselfe and all his posteritie of those divine graces.

10 Quest. *Doth God leaue this stubburnnes & falling away of man unpunished?*

An. No^q: but is angrie^r in most dreadfull manner, as well for the sins wherein we are borne, as also for those which our selues commit, & in most just

k Gen. 6, 5.
Iob 14, 4.
& 15, 14, 16
l Iohn 3, 5.
& 15, 4, 5.

4 Lordsd.

m Ex. 34, 7.
n Eph. 4, 24.
Colo. 3, 10.
o Ge. 3, 4, 7.

p Ro. 5, 12.

q Psal. 5, 5.
r Rom. 1, 18
Deu. 28, 15
Heb. 9, 27.

OF MANS

judgement punisheth them with present and everlasting punishments, as himselfe pronounceth: *Cursed be he that continueth not in all the words of the Law to doe them.* f

f Deut. 27, 26.
Gal. 3, 10.

11 quest. *Is not God therefore mercifull?*

An. Yea verily, he is mercifull, but so, that he is also just v. Wherefore his justice requireth w, that the same which is committed against the most high Majestie of God, should also be recompenced with extreame, that is, everlasting x punishmentes both of body & soul.

t Ex. 34, 6.
v Ex. 20, 5.
2 Co. 6, 14.
w Ps. 5, 5, 7.
x Gen. 2, 17
Rom. 6, 23.

THE SECOND PART, *Of Mans Deliverie.*

12 Question.

*s Lords-
day.*

Seeing then by the iust iudgment of God, we are subiect both to tempo-

rall

DELIVERY.

all & eternall punishments; is there yet any meanes or way remayning, whereby we may be delivered from these punishments, and be reconciled to God?

Answer.



GOD will haue his justice ^a satisfied: wherefore it is necessarie, that ^b we satisfie, eyther by our selues, or by an other.

¹³ quest. *Are we able to satisfie by our selues?*

Ans: Not a whit ^c. Nay rather, we do everie day ^d increase our debt.

¹⁴ Quest. *Is there any creature in Heauen or in Earth, which is onely a creature, able to satisfie for us?*

Ans: None. For first, God will not ^e punish that sinne in any other creature, which man hath

^a Ex. 20, 5.

^b Rom. 8, 3

^c Iob 9, 2, 3

& 15, 14.

15, 16.

^d Mat. 6, 12

Isa. 64, 6.

^e Hebr. 2, 14--18.

OF MANS

f Pf. 130.3.
& 49.8.9.

6 Lords-
day.

g 1 Cor. 15
21. Rom. 8,
3.
h Rom. 9.5.
Isa. 7.14.

i Rom. 5,
12, 15.

k 1 Pet. 3.
18. Isa. 53,
11.

committed. And further, ney-
ther can that which is nothing
but a creature, sustaine the
wrath of God against sinne, &
f deliver others from it.

15 *Quest. What manner of Me-
diator then and deliverer must wee
seeke for?* *Ans.*

Such a one verily, as is verie
man, & perfectly just, & yet
in power aboue all creatures,
that is, who also is very h God.

16 *Qu. Wherefore is it necessarie
that he be verie man, and perfectly
iust too?*

Ans. Because the justice of
God requireth, that the same
nature of man which hath
sinned, doe it selfe i likewise
make recompence for sin: but
he that is himself a sinner, k can
not make recompence for
others.

17 *Q. Why must he also be very God?*

Ans.

DELIVERY.

A. That he might by the power of his godhead ^l sustaine in his flesh the burden of Gods wrath, and might recover ^m & restore unto us that righteousness and life which we lost.

18 Qu. *And who is that Mediator, which is together both very God, and a very perfect iust man?*

A. Euen our Lord Iesus Christⁿ, who is made ^o to us of God wisdom, righteousness, sanctification and redemption.

19 Qu. *Whence knowest thou this?*
Ans. Out of the Gospell, which God first made knowne in Paradise P, and afterwarde did spread it abroad by the Patriarkes^q and Prophets: shadowed it ^r by sacrifices & other ceremonies of the law: and lastly accomplished it ^s by his onely begotten Sonne.

20 Quest. *Is then salvation re-*

l 1 Pet. 3,
 18. Act. 2,
 24. Isa. 53,
 8.
 m 1 Ioh. 1, 2
 Act. 20, 28,
 2 Tim. 1, 10
 Ioh. 6, 51.

n Mat. 1, 23
 1 Tim. 3, 16
 Luke 2, 11.
 o 1 Cor. 1,
 30.

p Gen. 3, 15
 q Gene. 22,
 17, 18. &
 28, 14.
 Rom. 1, 2.
 Hebr. 1, 1.
 r Ioh. 5, 46,
 Heb. 10, 7,
 8.
 s Rom. 10,
 4. Heb. 13,
 8.

stored

OF MANS

7 Lords.
day.

t Mat. 1, 21
Iſa. 53, 11.
v Ioh. 1, 12.
13.
Ro. 11, 20.
Heb. 10, 39
w Io. 6, 69.
Ioh. 17, 3.
He. 11, 3, 6.
x Ro. 2, 18.
19, 20.
y Ro. 4, 16.
20, 21.
Iam. 1, 8.
Eph. 3, 12.
z Ro. 1, 16.
I Co. 1, 21.
Act. 16, 14.
Mat. 16, 17
Ioh. 3, 5.
a Rom. 10,
14, 17.
b Mat. 9, 2.
c Rom. 5, 1
d Gal. 2, 20
e Ro. 3, 24,
25, 26.

ſtored by Chriſt to all men, who pe-
riſhed in Adam? *Answer.*

NOT to all: but to thoſe
onely, who by a true faith
are engraſſed into him v, and
receiue his benefites.

21 queſt. *What is ſayth?*

Ans. It is not onely a w know-
ledge, whereby I ſurely aſſent
to all things, which God hath
revealed unto us in his word,
but alſo an aſſured y^r truſt or cō-
fidence kindled in my heart,
by the Holy z Ghoſt, through
the Goſpell, a whereby I am aſ-
ſuredly perſwaded, that re-
miſſion b of finnes, everlaſting
righteouſnes c & life, is given,
not to others onely, but to
me d alſo, and that freely
through e the mercy of God,
for the merites of Chriſt a-
lone.

22 queſt. *What are thoſe things*

which

DELIVERIE.

Which are necessarie for a Christian man to beleene?

Ans. All things which are promised ^f us in the Gospell: the summe whereof is briefly conteyned in the Creede of the Apostles; or in the Articles of the Catholike and undoubted faith of all Christians.

f Io. 20, 31.
Math. 28,
19, 20.

23 quest. *Which is the Creede?*

I *Beleene in God, the Father almightie, maker of heauen and earth.*

ij. And in Iesus Christ his only Sonne our Lord.

iiij. Which was conceived by the Holy Ghost: borne of the virgine Marie.

iiij. Suffered under Pontius Pilate: was crucified, dead and buried: he descended into hel.

v. The

OF THE

v. The third day he rose again from the dead.

vj. He ascended into beauen, and sitteth at the right hand of God the Father almightie.

vij. From thence shall he come to judge the quick and the dead.

viiij. I beleue in the Holy ghost.

ix. The holy Catholike church: the Communion of Saints.

x. The forgiuenes of sinnes.

xj. The resurrectiō of the body.

xij. And the life everlasting, Amen.

8 Lords-
day.

g Gen. i.
h 1 Pet. i.
18, 19,

24 Quest. Into how many parts is this Creede divided?

An. Into three parts: The first is of the Eternall Father & our creation: The second, of the Son & our redemption: The third

FATHER.

third, of the Holy Ghost, and our sanctification.ⁱ

25 qu. *Seeing there is but one k only substance of God, why namest thou these three, the Father, the Son, and the Holy ghost?*

Ans. Because God hath so manifested himselfe in his worde, that these three distinct persons are that one true everlasting God.

i i Pet. 1, 21
22.

k Deu. 6, 4.

l Gen. 1, 26.
Esa. 61, 1.
Mat. 3, 16,
17. 2 Cor.
13, 13.
i Ioh. 5, 7.

OF THE FATHER.

26 quest. *What beleevest thou, when thou sayest; I beleeue in God the Father almighty, maker of heauen and earth?*

Ans.

Beleeue the everlasting Father of our Lord Iesus Christ, who hath made of nothing heauen & earth, with all that are in them, who likewise upholdeth and governeth

9 Lords-
day.

a Gen. 1, &
2. Ps. 33, 6.

b Ps. 115, 3.
Mat. 10, 29.
Hebr. 1, 3.
Ioh. 5, 17.

eth

OF THE

cIoh. 1, 12.
Rom. 8, 15,
16.

Galat. 4, 5.
Ephes. 1, 5.
1 Iohn 3, 1.

d Ps. 55, 22
Mar. 6, 26.

e Ro. 8, 28.
f Ro. 10, 12
g Mat. 6, 26
& 7, 9, 10,
11.

10 Lords-
day.

h Aët. 17,
25, 26, 27,
28.
i Heb. 1, 3.

eth the same by his eternall counsell & providence) to be my ^c God and my Father for Christes sake: and therefore I doe so trust in him, and so relie on him, that I may not doubt, but he will provide all things necessarie ^d both for my soule and bodie. And further whatsoever evils he sendeth on me, in this rroublesome life, he will ^e turne them to my safetie, seeing both he is able to do it, as being ^f God almightie, and willing to doe it, as being ^g a bountifull Father.

27 qu. *What is the Providence of God?* *Ans.*

THE almightie power of God, everie where present, h whereby he doeth, as it were with his handi, uphold & governe heauen & earth, with all the creatures therein: So

that

FATHER.

that those things which grow in the earth, as likewise raine & drought, fruitfulness and barrennes, meate & drinke, ^m health and sickness, ⁿ riches and povertie, in a word, all ^o things come not rashly, or by chance, but by his fatherly counsell and will.

28 quest. *What doeth this knowledge of the Creation and providence of God profite us?*

An. That in adversitie we may be patient, and thankfull in prosperitie, & have hereafter our chiefest hope placed in God our most faithfull father, being sure, that there is nothing, which may withdraw us from his love, for as much as all creatures are so in his power, that without his will they are not able, not onely to doe any thing, but not so much as once to moove.

k Ier. 5.24.
l Act. 14.
17.
m Iohn. 9.3
n Pro. 22.2
Iob. 1.21.
o Mat. 10.
29.30. Eph.
1.11.

p Rom. 5.3
Psal. 39.10.
q Deu. 8.10.
r Thes. 5.18
r Rom. 5.
4.5.6.

s Ro. 8.38.
39.

t Iob. 1.12.
and 2.6.
Mat. 8.31.
Isa. 10.15.

OF THE
OF THE SONNE.

Question 29.

11 Lords-
day.

a Mat. 1, 21

b Act. 4, 12

c 1 Cor. 1,
13, 31. Gal.
5, 4.

*Why is the Sonne of God called Ie-
sus, that is, a Saviour?* Answ.



Ecause he saveth us
frō all our^a sinnes:
neyther ought any
safety to be sought
for from any other,
nor^b can else where be found.

30 Qu. *Doe they then belecue
in the onely Saviour Iesus, who seeke
for happines & safetie of the Saints,
or of themselves, or else where?*

Answ. No. For although in
word they boast themselves of
him, as their Saviour, yet in-
deed they denie the onely Sa-
viour^c Iesus. For it must needs
be that either Iesus is not a per-
fect Saviour, or that they, who
embrace him as their Saviour
with a true faith, possesse all

things

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things in him, which ^dare required unto salvation.

31 Qu. *Why is he called Christ, that is, anointed?*

Ans.

BEcause he was ordained of the Father, & anointed^e of the Holy ghost, the f chief Prophet and Doctor: who hath opened unto us the secret counsaile, and all the will of his Father cōcerning our redemption: And the High Priest, & who with that one onely sacrifice of his bodie, hath redeemed us, & doth continually make h intercession to his Father for us. And aⁱ King, who ruleth us by his word and spirit, and defendeth & k maintaineth that salvation, which he hath purchased for us.

32 quest. *But why art thou called a Christian?*

Ans. Because through faith I am

d Heb. 12, 2
Isa. 9, 5, 6.
Col. 1, 19,
20.

12 Lords-
day.

e Heb. 1, 9.
f Deu 18. 18
Act. 3, 22.
Ioh. 1, 18.
and 15, 15.
Mat. 11, 27
g Ps. 110, 4
Hebr. 7, 21.
and 10, 14.
h Rom. 8,
34.
i Psal. 2, 6.
Luke 1, 33.
k Mar. 28,
18. Ioh. 10,
28.

OF THE

m I cor. 6.

15.

n I Ioh. 2.

27.

Ioel. 2. 28.

o Mat. 10.

32.

p Ro. 12. 1.

Apo. 1. 6.

q Ephe. 6.

11. 12.

r Tim. 1.

18. 19.

r 2 Tim. 2.

12.

13 Lords-
day.

a Ioh. 1. 14.

Heb. 1. 2.

b Ro. 8. 15.

16. 17.

Ephe. 1. 5. 6.

a member of Iesus Christ, & partakerⁿ of his anointing, that both I may^o confesse his name, and present my selfe unto him a liuely P sacrifice of thankfulness, & also may in this life fight against sinne q & Sathan, with a free and good conscience, and afterward enjoy an everlasting kingdom r vvith Christ, over all creatures.

33 Quest. *For what cause is Christ called, The onely begottē sonne of God, When we also are the sonnes of God?* Ans.

BEcause CHRIST alone is the coeternall and naturall Sonne, of the eternall^a Father, & we b are but sonnes adopted of the Father, by grace, for his sake.

34 quest. *Wherefore callest thou him, Our Lord?*

Ans. Because he redeeming and

ran-

S O N N E.

ransoming both our body and soule frō sinnes, not with gold nor silver, but with his precious blood, & delivering us from all the power of the diuell, hath set us ^e free to serue him.

33 Quest. *What beleevest thou, when thou sayst, He was conceived by the Holy Ghost, and borne of the Virgine Marie?*

Ans.

THat the sonne of God, who is ^d and continueth true & everlasting ^e God, tooke the very nature of man, of the flesh & ^g blood of the Virgin Marie, by the working of the Holy Ghost, ^h that withall he might be the true seed of David, ⁱ like unto his brethren in all things, ^k sinne excepted.

36 qu. *What profit takest thou, by Christs holy Conception and Na-
tivity?*

Ans. That he is our ^l Mediator, &

ci Pet. i. 18
19. i Cor.
6. 20.

14 Lords-
day.

d Ioh. i. 1.
Col. 1, 15.
Mat. 16, 16
e Rom. 9. 5.
i Ioh. 5. 20.
f Ioh. i. 14
Gal. 4. 4.
g Mat. i. 18
Luke. 1. 35.
h Ps. 132, 11
Acts 2, 30.
&c,
Rom. 1. 3.
i Phil. 2. 7.
k Heb. 4. 15.
l Heb. 2. 16.
17.

OF THE

m Pf. 32, 1.
1 Cor. 1, 30.
Rom. 8, 34.

doth cover with his innocencie
& perfect holynes my finnes,
in which I was conceived, that
they may not come in the sight
of m God.

15 Lords-
day.

37 Quest. *What beleevest thou,
when thou sayst, He suffered?* Ans.

n 1 Pet. 2, 24
Isa. 53, 12.

THat he, all the time of his
life, which he led on the
earth, but especially at the ende
hereof, n sustained the wrath
of God, both in body & soule,
against the sin of all mankind,
that he might by his passion, as
the onely o propitiatorie sacri-
fice, deliver our body and soule
from everlasting damnation, &
purchase unto us the favour of
God, righteousness, and ever-
lasting life.

o 1 Joh. 2, 2
Rom. 3, 25.

38 quest. *For what cause should
he suffer under Pilate, as being his
Iudge?* Ans.

That he being innocent and

con-

S O N N E.

condemned ^a before a civill
judge, might ^b deliver us from
the severe judgement of God,
which remained for all men.

39 quest. *But is there anything
more in it, that he was fastned to the
crosse, then if he had suffered any
other kinde of death?*

Ans. There is more: For by
this I am assured, that he tooke
upon himselfe the curse, which
did lye on me: For the death of
the crosse was ^c cursed of God.

40 Quest. *Why was it necessarie
for Christi to bumble himselfe unto
death?*

Ans.

Because the justice & trueth
of God could by no ^d other
meanes be satisfied for our
finnes, but by the verie death
of the ^e sonne of God.

41 quest. *To what ende was he
buried also?*

Ans. That thereby he might

^a Luke 23,
14. Ioh. 19,
4. Pf. 69, 4.
^b Gal. 3, 13.

^c Deut. 21,
23. Gala. 3,
13.

16 Lords-
day.

^d Gen. 2, 17
^e Heb. 2, 9,
10. Phil. 2,
8.

OF THE

f Act. 13, 29
Ioh. 19, 38,
&c.

make manifest, that he f was dead indeed.

42 quest. *But since that Christ died for us, why must we also dye?*

Ans. Our death is not a satisfaction for our sinnes, but the abolishing of sinne, & our passage into everlasting life.

g Ioh. 5, 24
Phil. 1, 23.

43 quest. *What other commoditie receive we by the sacrifice and death of Christ?*

Ans. That by the vertue of his death, our old man is crucified, slaine, and ^h buried together with him, that hence forth evill lustes & desires may not ⁱ raign in us, but we may ^k offer our selues unto him, a sacrifice of thanksgiving.

h Rom. 6,
6, 7, &c.

i Ro. 6, 12.
k Ro. 12, 1.

44 quest. *Why is there added, He descended into hell?*

Ans. That in my greatest pains and most grievous tentation, I may support my selfe with this

comfort

SONNE.

comfort, that my Lord Iesus Christ hath delivered ¹ me, by the unspeakable distresses, torments and terrors of his soule, into which he was plunged, both before, & then especially, when he hanged on the crosse, from the straites & torments of hell.

¹ Isa. 53, 10.
Mat. 27, 46.

45 Quest. *What doeth the Resurrection of Christ profit us?* Ans.

17 Lords-
day.

First, by his resurrection he vanquished death, that he might ^m make us partakers of that righteousness, which he had gotten us by his death. Again we are now also ^a stirred up by his power to a new life. Lastly, the resurrection of our Head Christ, is a ^b pledge unto us of our glorious resurrection.

^m 1 Cor. 15
16.

^a Rom. 6, 4
Colos. 3, 1.
&c.

^b 1 Cor. 15
Rom. 8, 11.

46 Quest. *How understand you that, He ascended into heauen?*

18 Lords-
day.

B s Answer.

OF THE

Answer.

c Aēt. 1, 9.
Mar. 16, 19
d Hebr. 4.
14. Rom. 8
34. Eph. 4.
10.

That Christ (his Disciples looking on) was c taken up from the earth into heauen, & yet still is^d there for our sakes, and will be, untill he come againe to judge the quick and the dead.

47 qu. *Is not Christ then with us untill the ende of the world, as he hath promised?*

" Aēt. 3, 21.
Mat. 26, 11
Ioh. 16, 28.
† Mat. 28,
20.

Ans. Christ is true God, & true man, and so according to his "manhoode, he is not now on earth: but according to his † godhead, his majestie, his grace, & spirit, he is at no time from us.

48 quest. *Are not by this meanes the two natures in Christ pulled asunder, if his manhood be not where soever his godhead is?*

Ans. No: for seeing his Godhead is incomprehensible, and

everie

SONNE.

everie where^e present: it followeth necessarily, that ^fthe same is without the bounds of his humane nature, which he tooke to him, and yet is never the lesse in it, and ^aabideth personally united to it.

49 qu. *What fruit doth the ascension of Christ into heauen bring us?*

Ans. First, that he ^gmaketh intercession to his Father in heauen for us. Next, that we haue our flesh in heauen, that we may be confirmed thereby, as by a sure pledge, that it shall come to passe, that he who is our head, will ^alift up us his members unto him. Thirdly, that he ^bsendeth us his spirit in steed of a pledge between him and us, by whose forcible working we seeke after, not earthly, but heauenly things, where he himselfe is sitting at the right

hand

e Act. 7, 49.
Mat. 24, 30.
f Matt. 28,
20. Ioh. 16,
28. and 17,
11.

" Ioh. 3, 13.

g Heb. 9, 24
i Ioh. 2, 2.
Rom. 8, 34.

a Ioh. 14, 2.
Eph. 2, 6.

b Ioh. 14,
16.
2 Cor. 1, 22
2 Cor. 5, 5.

OF THE

c Col. 3, 1.
Phil. 3, 20.

hand of God. c

50 Quest.

19 Lords-
day.

*Why is it further said, He sitteth
at the right hand of God?* *Ans.*

BEcause Christ therefore is
ascended into heauen, to
shew d there, that he is the head
of the church, by whom the fa-
ther c governeth all things.

d Eph. 1, 20
Col. 1, 18.
e Matt. 28,
18. Ioh. 5,
22.

51 quest. *What profite is this
glorie of our Head Christ unto us?*

f Eph. 4, 10
g Psal. 2, 9.
Ioh. 10, 28.

Ans. First, that through his ho-
ly Spirit, he f poureth upon us
his members, heauenly graces.
Then, that he shieldeth & g de-
fendeth us by his power against
our enemies.

52 quest.

*What comfort hast thou by the
comming againe of Christ to iudge
the quick and the dead?* *Ans.*

h Luke 21,
28. Rom. 8,
23, 24. Psa.
3, 20.

THat in all my miseries and
persecutions, h I looke,
with my head lifted up, for the

verie

HOLY GHOST.

verie same, who before yeelded himself unto the judgment of God for me, and tooke away all malediction from me, to come judge from heauen, to throw all hisⁱ and my enemies into everlasting paines, but to translate^k me with all his chosen, unto himselfe, into celestiall joyes, & everlasting glorie.

i 2Thes. 1
6, 7. Mat.
25. 41.
k Mat. 25;
34.

OF THE HOLY GHOST.

53 Quest.

What beleeuest thou concerning the Holy Ghost.?

Ans.

20 Lords.
day.



Irst, that he is true and coeternall God with the eternall Father, & the^a Sonne;

a Gen. 1. 2.
Isa. 48. 16.
1 Cor. 3. 16
b Mat. 28.
19. 2 Cor. 1
21.

Secondly, that he is also giuen^b unto me, to^c make me through a true faith partaker of Christ & all his benefites

c Gal. 3. 14.
1 Pet. 1. 2.

to

OF THE

d Act. 9, 31.
e Ioh. 14,
16. 1 Pet. 4
14.

21 Lords-
day.

f Ioh. 10, 11
g Gen. 26, 4
h Rom. 8,
29. Eph. 1,
10.
i Matt. 16,
18.
k Isa. 59, 21
l Deut. 10,
14, 15.
m Act. 13,
48.
n 1 Iohn 2,
19.
o 1 Cor. 1,
8, 9. Rom.
8, 35. &c.
a 1 Ioh. 1, 3
Rom. 8, 32.
1 Cor. 12,
13.
b 1 Cor. 13,
5. Phil. 2, 4
5, 6.

to d comfort me, and to e abide
with me for ever.

33 Quest. *What beleueest thou
concerning the holy and Catholike
Church of Christ?* *Ans.*

I Beleue that the Sonne of
God f doeth from g the be-
ginning of the world h to the
end, gather, defend and i pre-
serue unto himselfe by his k spi-
rit & word, out of l whole man-
kinde, a companie m chosen to
everlasting life, & agreeing in
true faith: and that I am a liue-
ly n member of that companie,
and so shall o remaine for ever.

35 quest. *What meane these
words, The Communion of Saints?*

Ans First, that all & everie one
who beleeveth, are in com-
mon a partakers of Christ, & all
his graces, as being his mem-
bers. And then, that everie one
ought readily and b cheerfully

to

HOLY GHOST.

to bestow the gifts and graces, which they haue received, to the common commoditie and safetie of all.

56 quest. *What beleevest thou concerning remission of sinnes?*

That God, for the satisfaction made by ^cChrist, hath put out all the ^dremembrance of my sinnes, and also of that corruption within me, where with I must fight all my life time, and doeth freely endue me with the righteousness of Christ, that I ^ecome not at any time into judgement.

57 Qu. *What comfort hast thou, by the resurrection of the flesh?* Ans.

That not onely my soule, after it shall depart out of my bodie, shall presently be taken ^fup to Christ, but that this my flesh also, being raised up by the power of Christ, shall

be

^c 1 Ioh. 2, 2

² Cor. 5, 19

21.

^d Jer. 31, 34

Psa. 103, 3

4, 10, 11,

Rom. 8, 1,

2, 3.

^e Ioh. 3, 18.

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22 Lords-

day.

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^f Luke 23,

43. Phil. 1,

23.

OF THE

g 1 Cor. 15.
53. Iob. 19.
25. 26.

be againe united to my soule, & shall be & made like to the glorious body of Christ.

58 qu. *What comfort takest thou of the article of everlasting life?* A.

a 2 Cor. 5.
2. 3. 6,
Ro. 14. 17.

That for as much as ^aI feele already in my heart the beginning of everlasting life, it shall ^bat length come to passe, that after this life I shall enjoy full and perfect blisse; wherein I may magnifie God for ever; which blessednes verily, [†]neither eye hath seē, nor eare hath heard, neither hath any man in thought conceived it.

b Ps. 16. 11.

† 1 Cor. 2. 9.

23 Lords-
day.

59 Quest. *But when thou believest all these things, what profit redoundeth thence unto thee?* An.

c Heb. 2. 4.
Rom. 1. 17.
Ioh. 3. 36.

That I am righteous in Christ before God, and an heire of eternall life ^c.

60 quest. *How art thou righteous before God?*

Ans.

IUSTIF. BY FAITH.

Ans. Onely ^d by faith in Christ Iesus : so that, although my conscience accuse mee, that I haue grievously trespassed against all the commandments of God & haue not ^e kept one of them : and further, am as yet ^f prone to all evill : yet notwithstanding (if ^g I embrace these benefits of Christ with a true confidence and perswasion of minde) the full & ^h perfect satisfaction, righteousnes and holines of Christ, (without any ⁱ merit of mine, of the meere ^k mercie of God) is ^l imputed and ^m given unto me, and that so as if neither I had committed any sinne neyther any corruption did sticke unto me : yea as if I my selfe had perfectly ⁿ accomplished that obedience, which Christ accomplisht for me.

61 qu. *Why affirmest thou, that thou*

d Rō. 3.22.
&c. Gal. 2.
16. Ephe. 2.
8.9.

e Rom. 3.9.
&c.
f Rō. 7. 23.

g Rō. 3.28.
Ioh. 3.18.

h 1 Ioh. 2.2

i Rō. 3. 24.
k Tit. 3. 5.
Ephe. 2.8.9
l 1 Ioh 2.1.
m Ro. 4.4.
5. 2 Cor.
5.19.

n 2 Cor. 5.
21.

OF THE

art made righteous by faith onely?

* 1 Cor. 13

2.
Eph. 2.8.9.

o 1 co. 1.30

1 Cor. 2.2.

p 1 Io. 5.10

Ans. Not for that I please God through the * worthines of my faith: but because onely the satisfaction, righteousness & holines of Christ is my righteousness before God: and I cannot take hold of it P or apply it unto my self any other way than by faith.

24 Lords-
day.

62 Quest. *Why cannot our good works be righteousness, or some part of righteousness before God?* *Ans.*

q Gal. 3.10.

Deu. 27.26

r Isa. 64.6.

BEcause that righteousness which must stande fast before the judgement of God, must be in all points perfect, and agreeable to the Law of God: Now our workes, even the best of the, are imperfect in this life, & r defiled with sinne.

63 q. *How is it that our good works merit nothing, seeing God promiseth that he will giue a reward for them,*

both

SACRAMENTS.

both in this life, & in the life to come?

Ans. That reward is not given of merit, but of ^s grace.

64 Quest. *But doth not this doctrine make men careles and profane?*

Ans. No: For neither can it be, but they, which are incorporated into Christ through faith, should bring forth the fruites of ^t thankfulness.

^f Luk. 17.
10.

^t Mat. 7. 18
Iohn. 15. 5.

Of the Sacraments.

65 Quest. *Seeing then that onely faith maketh us partakers of Christ and his benefites, whence doeth it proceede?*

Ans.



Rō the holy Ghost, who ^a kindleth it in our hearts by the gospel, & ^b confirmeth it by the

25 Lords-
day.

^a Ephe. 2. 8
and. 6. 23.
^{phil.} 1. 29.
^b Mat. 28.
19.
Rom. 4. 11.

OF THE SACRAMENTS.

use of the Sacraments.

66 qu. *What are the Sacraments?*

Ans. They are holy signes and seales set before our eies, & ordeined of God for this cause, that he may declare and seale by them the promise of his Gospell unto us, to wit; that he giveth freely remission of sinnes,

c Ge. 17. 11.
Rom. 4. 11.
Deut. 30. 6.
Levi. 6. 25.
Isa. 6. 6.

& c life everlasting not only to all in generall, but to every one in particular that beleeveth, for that only sacrifice of Christ w^{ch} he accōplished upō the crosse.

67 quest. *Doe not then both the Word & Sacraments tende to that ende, as to lead our faith unto the sacrifice of Christ finished on the crosse, as the onely ground of our salvation?*

Ans. It is even so. For the Holy Ghost teacheth us by the Gospell, & assureth us by the Sacraments, that the salvation of all of us, standeth in the holy

sacrifice

OF BAPTISME.

sacrifice of Christ^d offered for
us upon the crosse.

d Rom. 6, 3
Gal. 3, 27.

68 quest. *How many Sacraments
hath Christ ordeined in the new Te-
stament?*

Ans. * Two, Baptisme, and
the holy Supper.

* I Cor. 10
2, 3, 4.

OF BAPTISME.

69 question. *How art thou ad-
monished & assured in Baptisme that
thou art partaker of the onely sacrifice
of Christ?*

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day.

Ans.

BEcause Christ acōmanded
the outward washing of
water, adioyning this^b pro-
mise therunto, that I am no lesse
assured lie washed by his blood
and spirit from the uncleane-
nesse of my soule, that is, from
all my sinnes, then I am^c washed
outwardly with water, whereby
all the filthinesse of the bodie
useth to be purged.

a Mat. 28,
19.
Acts 2, 38.
b Mar. 16,
16. Mar. 3,
11. Rom. 6,
3.

c Mar. 1, 4.
Luc. 3, 3.

OF BAPTISME.

70 quest. *What is it to be washed with the blood and Spirit of Christ?*

Ans. It is to receave of God forgiuenes of sins freely for the blood of Christ, which he ^d shed for us in his Sacrifice on the Crosse. And also to be renewed by the holy Ghost, and through his sanctifying of us, to become members of Christ. that we may more & more die to sinne, and ^e live holy and without blame.

71 qu. *Where doeth Christ promise us that he will as certainly wash us with his blood and spirit, as we are washed with the water of Baptisme?*
A. In the institutiō of baptisme; the words whereof are these:

f Goe & teach all nations, baptizing thē in the name of the Father, the Son, & the holy Ghost.
g He that shall belueue & be baptised

d He. 12. 24.
i Pet. 1. 2.
 Apoc. 1. 5.

e Ioh. 1. 33.
 Rom. 6. 4.
 Col. 2. 12.

f Mat. 28.
 19.

g Mar. 16.
 16.

tised

O F B A P T I S M E .

rised, shall be saved: but he that will not belecue, shall be damned.
 this promise is repeated again, whereas the Scripture calleth Baptisme, *The^h washing of the new birth, and iⁱ forgiuenes of sinnes.*

72 Quest. *Is then the outward Baptisme of water the washing away of sinnes?*

Ans.

IT is not: For the^k blood of Christ alone cleanseth us frō all^l sinne.

73 qu. *Why then doeth the holy ghost call Baptisme, The washing of the new birth, & forgiuenes of sinnes?*

Ans. God speaketh so not without great cause: to wit, not only to teach us, that as the filth of our body is purged by water, so our sinnes also are^m purged by the blood and spirit of Christ: but much more to assure us by this divine token &

*h Tit. 3. 5.
i Act. 22.
16.*

*27 Lords-
day.*

*k Mat. 3. 11
i pet. 3. 21
l i Ioh. 1. 7
i Cor. 6. 11*

*m Rev. 1. 5
i Cor. 6. 11*

C 4 pledge,

OF THE

pledge, that we are as verily washed from our sinnes with the inward washing, as we areⁿ washed by the outward & visible water.

n Mar. 16,
16. Gal. 3,
27.

74 qu. *Are infants to be bapti-
sed also?* Ans.

o Gen. 17, 7
Act. 2, 39.
p 1 Cor. 7,
14. Ioel. 2,
16.
q Mar. 19.
14.
r Luc. 1, 14
15. Psal. 22.
10. Acts. 2,
39.

f Act. 10. 47
1 Cor. 12,
13. and, 7.
14.

t Ge. 17, 14.
v Col. 2, 11
12, 13.

What els for seing they belong as well unto the^o covenant & church P of God, as they who are of full age : and seeing also unto them is promised q remission of sinnes, by the blood of Christ, & the^r holy Ghost, the worker of sayth, as well as unto those of full growth : They are by baptisme to be ingrafted into the Church of God, & to be discerned f from the children of infidels, in like sorte, as in the Old Testament was done by^t Circumcision, in place whereof^v Baptisme succeeded in the new Testament.

LORDS SUPPER.

Of the Lords Supper.

75 Qu. *How art thou in the Lords Supper admonished & warranted, that thou art partaker of that onely sacrifice of Christ offered on the Crosse, & of all his benefites?*

Ans.



Because Christ hath commanded me and all the faithfull, to eat of this bread broken, and to drinke of the Cup distributed in remembrance of him, with this promise w^{ch} adjoyned: First, that his body was as certainly broken & offered for me on the crosse, and his blood shed for me, as I behold with my eyes the bread of the Lord broken unto me, and the cup communicated to me: and further, that my soule is no lesse assuredly fed to everlasting life with his bodie,

28 Lords-
day.

w Mat. 26,
26, 27, 28.
Mar. 14, 22
23, 24,
Luke 22.
19, 20.
1 Cor. 10,
16. 17. & 11
23, 24, 25.

OF THE

which was crucified for us, and his blood which vvas shed for us; then I receiue and taste by the mouth of my body the bread and vvine, the signes of the bodie & blood of our Lord, received at the hand of the Minister.

76 qu. *VVhat is it to eate the body of Christ crucified, and to drinke his blood that was shed?*

Ans. It is not onely to imbrace by an assured confidence of minde, the vvhole passion and death of Christ, and thereby to ^a obteine forgiveness of sinnes, and everlasting life, but also by the holy Ghost, vvho dwelleth both in Christ and us, more & more to be ^b united to his sacred bodie, so that though he be in ^c heauen, and we in earth, yet nevertheles are we flesh of his flesh, & bone of his ^d bones,

and

^a Ioh. 6. 35.

40. 47. 48.

⁵⁰ 51. 53.

54.

^b Ioh. 6. 55

56.

^c Aēt. 3. 21.

and. 1. 9. 10

11.

1 co. 11. 26

d Ephe. 5.

29. 30. 31.

32.

1 Cor. 6.

15. 17. 19.

1 Ioh. 3. 24

LORDS SUPPER.

and as all the members of the bodie are by one soule, so are vve also quickned and guided by one and the same spirit.

77 qu. *Where hath Christ promised, that he will as certainly giue his bodie and blood so to be eaten and druncken, as they eat this bread broken, and drinke this cup?*

An. In the institutio of his Supper, the words wherof are these:

Our Lord Iesus in the night that he was betraied, tooke bread, and when he had giuen thanks, he brake it, and said: Take, eate, this is my bodie, which is broken for you: this doe ye in remembrance of me. Likewise also he tooke the cup, whē he had supped, & said, This cup is the New Testament in my blood: This doe, as often

e Ioh. 6. 56.
57. 58.
Ephe. 4. 15.
16.

f 1 Cor. 11.
23.
Mat. 26. 26
Mar. 14. 22
Luc. 22. 19.

g Exo. 24. 8
Heb. 9. 20.

h Exo. 13. 9
1 Cor. 11.
26.

OF THE

as ye shall drinke it, in remembrance of me. For as often as ye shall eate this bread, and drinke this cup, ye shew the Lords death till he come.

i Cor. 10.
16, 17.

This promise is repeated by S. Paul, when he saith: *The cup of thanksgiving, wherewith we give thanks, is it not the communion of the blood of Christ? The bread which we breake, is it not the communion of the body of Christ? For we that are many, are one bread & one body because we all are partakers of one bread*

29 Lords.
day.

78 Quest. *Are then the bread and wine, made the very body and blood of Christ?* Ans.

k i Cor. 10.
1, 2, 3, 4.
i Pet. 3, 21
Ioh. 6, 35,
62, 63.

NO verily. ^k But as the water of Baptisme is not turned into the blood of Christ, but is a signe & pledge of those things that are sealed to us in Baptisme: so neither is the

bread

LORDS SUPPER.

bread of the Lords Supper the verie bodie of ^l Christ, although according to the maner of Sacraments, & that ^m forme of speaking of them which is usuall unto the holy Ghost, the bread is called the body of Christ.

79 qu. *Why then doth Christ call bread his body, and the cup his blood, or the new Testament in his blood: & Paul also calleth bread and wine, the communion of the body & blood of Christ?*

Ans. Christ not without great consideration speaketh so: to wit, not onely for to teach us, that as the bread and wine sustaine the life of the body, so also his crucified body and bloodshed are indeed the meat and drink of the soule, whereby it is a nourished to eternal life: but much more, that by this visible

signe

1st Cor. 10.
16 & c. &
11. 26, & c.
m Ge. 17. 10
11, 14. Exo
12, 26. 27.
43, 48.
Act. 7. 8.
Mat 26, 26
Mar. 14, 24

a Ioh. 6. 51.
55. 56.

OF THE

b 1 Cor. 10
16. 17. and
11. 26. 27.
28. Eph. 5.
32.

c Rom 5. 9.
18. 19. and
8. 4.

30 Lords-
day.

d Heb 7. 27
& 9. 12. 26.
Mat. 26. 28.
Luk. 22. 19
20. 2 Cor.
5. 21.
e 1 Cc. 8. 17
& 12; 13.

signe and pledge he may assure us, that we are as verily partakers of his bodie and blood, through the working of the holy ghost, as we doe^b receiue by the mouth of our bodie these holy signes in remembrance of him : and further also, that his suffering^c & obedience is so certainly ours, as though vve our selues had suffered punishmēt for our sinns, and had satisfied God.

80 qu. *What difference is there betweene the Supper of the Lord, and the Popish Masse?* *Ans.*

THE Supper of the Lord re-
stifieth to us, that vve haue
perfect forgiuenes of all our
sinnes,^d for that onely sacrifice
of Christ, which himsele once
fully wrought on the crosse :
Then also, that we by the holy
Ghost are graffed^e into Christ,

who

LORDS SUPPER.

who now according to his humane nature, is not on earth, but ^f onely in heauen, at the right hand of his Father, and there will be ^g worshiped of us: But in the Masse it is denyed, that the quick & the dead haue remission of sinnes for the onely passion of Christ; except also Christ be dayly offred of the by their sacrificers. Further also it is taught, that Christ is bodily under the forme of bread and wine, and therefore is to be ^h worshipped in them. And so the very foundatiō of the Masse is nothing els than an utter ⁱ deniall of that onely sacrifice and passion of Christ Iesus, & an accursed idolatrie.

81 Quest. *Who are to come unto the Table of the Lord?*

Ans. They onely who are truly sorrowfull^a, that they haue

offen-

^f He. 1. 3. & 8, 1, &c.

^g Ioh. 4. 21. 22, 23.

Col. 3, 1.

Phil. 3, 20.

Luc. 24, 52.

53. Act. 7.

55.

^h In canone Missæ: item de cōsecra. distinct. 2.

Can. Ego Berengarius.

ⁱ Isa. 1.

11--14.

Mat. 15. 9.

Col. 2. 22.

23. Ier. 2. 13

a Mat. 5. 3.

6. Luc. 7. 37.

38. and 15.

18, 19.

OF THE

offended God by their sins : & yet trust that those sins are pardoned them for Christes sake : & what other infirmities b they haue, that those are covered by his passiō & death, who also c desire more & more to go forward in faith & integritie of life. But hypocrites, & they who doe not trulie repent, do eate & d drinke damnation to them selues.

82 Quest. *Are they also to be admitted to this supper, who in confession and life declare them selves to be infidels & ungodly?*

Ans. No: For by that meanes the covenant of God is profaned , & the wrath of God is e stirred up against the whole assemblie. Wherefore the church by the commandement of Christ f & his Apostles, using the keyes of the kingdome of heauen, ought to driue them

from

b 2 Cor. 13
5.

c Psal. 116.
12, 13, 14.
1 Pet. 2, 11,
12.

d 1 Cor. 10
20, & c. &
11, 28. & c.
1 Tit. 16,
Psa. 50, 15,
16.

e 1 Cor. 10
21. and 11.
30, 31.
Isa. 1, 11. 13
Jer. 7, 21.
Psal. 50. 16.
22.
f Mat. 18.

KEYES.

from this Supper, till they shall repent and change their manners.

OF THE KEYES.

83 Qu. *What are the 8 Keyes of the kingdome of heauen?*

Ans.

Reaching h of the Gospell, and Ecclesiasticall discipline i: by which heauen is opened to the beleeuers, & is shut against the unbeleeuers.

84 quest. *How is the kingdome of heauen opened and shut by the preaching of the Gospell.*

Ans. When by the commandement of ^k God it is publikely declared to all & everie one of the faithfull, that all their sins are pardoned them of God, for the merite of Christ, so often as they ^l embrace by a liuely faith the promise of the gospell: but

31 Lords-day.

g Mat. 16.
19.
hloh. 20. 23

i Mat. 18.
15—18.

k Mat. 28.
19.

l Ioh. 3. 18.
36.
Mar. 16. 16

D

con-

OF THE

m 2 The. 1.
7. 8. 9.
n Ioh. 20. 21
22. 23.
Mat. 16. 19
Rom. 2. 2.
17.

contrarily is denounced to all Infidels and hypocrites, that so long the wrath of God & everlasting^m damnation doth lie on them, as theyⁿ go on in their wickednes: according to which testimonie of the Gospell, God will judge them as well in this life, as in the life to come.

85 Quest. *How is the Kingdome of heaven opened & shut by Ecclesiasticall discipline?*

o Mat. 18,
15.

p 1 Cor. 5.
12.

q Mat. 18.
15, 18.
r Rom. 12.
7, 8, 9.
1 Cor. 12.
28. 1 Tim.
5, 17.

Ans. When according^o to the commandement of Christ, they who in name are Christian, but in their doctrine and life, shewe them selues P strangers from Christ, after they haue beene sometime admonished, will not depart from their errors & wickednes, are made knowen unto the q church, or to them^r that are apointed for that matter, and purpose, of the Church:

and

KEYES.

and if neither then they obey
their admonition, ^r are of the
same men, by forbidding them
the Sacraments, shut out from
the Congregation of the
Church, and by God himselfe,
out of the kingdome of heauē:
And againe, if they professe, &
indeed declare amendment of
life, are ^t received as members
of Christ and his Church.

*Quest. Where is this rule of disci-
pline set downe in the holy scripture?*

Answ. Matth. 18, 15--20.

*Moreover, if thy brother tres-
passe against thee, goe & tell him
his fault betweene thee and him
alone: if he beare thee, thou hast
wonne thy brother. But if hee
beare thee not, take yet with thee
one or two, that by the mouth of
two or three witnesses every*

f2 Thes. 3,
14. Mar. 18
17. 2 Ioh:
10, 11.
1 Cor. 5, 3,
4, 5.

r 2 Cor. 2, 6
7, 8, 10, 11.
Luk. 15, 18

OF MANS

word may be confirmed. And if he refuse to heare them, tell it unto the Church: if he refuse to heare the Church also, let him be unto thee as an heathen and a Publicane. Verily I say unto you, Whatsoever ye binde on earth, shall be bound in heauen, & whatsoever yee loose on earth shall be loosed in heauen.

Verily I say unto you, that if two of you shall agree on earth upon any thing, whatsoever they shall desire, it shall be giuen them of my Father which is in heauen.

For where two or three are gathered together in my Name, there am I in the mids of them.

THE

THANKFULNES.

THE THIRD PART, *Of mans Thankfulness.*

86 Question.

When as we are delivered from all our sinnes and miseries, without any merit of ours, by the mercie of God. onely for Christs sake: for what cause are we to doe good workes?

32 Lords-
day.

Answer.



Ecause, after that *Christ* hath redeemed us wth his blood, he renueth us also by his spirit to the image of himselfe: that we receiving so great benefites, should shew our selues all our life time, ^a thankfull to God, and ^b honor him. Secondly, that everie of us may be ^c assured of his faith, by his fruit. And

Ecause, after that *Christ* hath redeemed us wth his blood, he renueth us also by his spirit to the

a 1 Cor. 6.
19. 20. Ro.
6. 13. & 12.
1. 2. 1 Pet. 2
5, 9, 10.
b Mat. 5. 16
1 Pet. 2. 12.
c 2 Per. 1.
10. Gal. 5. 6
24.

D 3

lastly,

OF MANS

di Pe. 3, 1, 2
Mat. 5, 16.
Rom. 14,
19.

e I Cor. 6,
9, 10. Eph.
5, 5. I Iohn
3, 14, 15.
Gal. 5, 21.

33 Lords.
day.

f Rom. 6, 4
5, 6. Eph.
4, 22, 23.
Colof. 3, 5.
I Cor. 5, 7.
g Psal. 51,
3, 8, 17.
Luk. 15, 18.
Rom 8, 13
Joel 12, 13.

lastly, that by our honest and good conversation we may winned other unto Christ.

87 qu. *Cannot they then be saved which be unthankfull, & remaine still carelesly in their sins, & are not iōverted from their wickednes unto God?*

Ans. By no meanes. For, as the scripture beareth witnes, neither unchast persons, nor Idolaters, nor adulterers, nor theeeues, nor covetous men, nor drunckards, nor slaunderers, nor robbers, shall enter into the Kingdome of God.

88 Qu. *Of what parts consisteth the conversion of men unto God?*

IT consisteth of the^f mortifying of the old man, and the quickning of the new man.

89 quest. *What is the mortifying of the old man?*

Ans. To be truely & hartily sorrie that thou hast offended

God

T H A N K F U L N E S.

God by thy finnes, and dayly more and more to hate and eschew them.

90 quest. *What is the quickening of the new man?*

Ans. True joy in God through Christ^h, and an earnest and ready desire to order thy life according to Gods will, & to doe all good workes.

91 qu. *What are good workes?*

Ans. Those onely which are done by a true^kfaith, according to Gods law, & ^mare referred onely to his glorie: & not those which are imagined by us, as seeming to us to be right and good, or which are ⁿdelivered and commanded by men.

92 Qu. *Which is the Law of God?*

Ans. God spake ^oall these Words :

I *Am the Lord thy God, which hath brought thee out of the Land of*

h Rom. 5. 1
2. & 14. 17
Iſa. 57. 15.
i Ro. 6. 10,
11. i Pet. 4
2. Galat. 2,
20.
k Rom. 14,
23.
l i Sam. 15,
22. Eph. 2,
10.
m i Co. 10,
31.
n Deut. 12,
32. Ezech.
20, 18. Mat
15, 9.

34 Lords-
day.

o Exo. 20,
Deut. 5.

OF THE

Egypt, out of the house of bondage.

i. Com. Thou shalt haue no other Gods in my sight.

ij. Com. Thou shalt not make to thy selfe any graven image, nor the likenes of any thing that is in beauen aboue, or in the earth beneath, or in the water under the earth. Thou shalt not bowe downe to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the Fathers upon the children, unto the third & fourth generation of them that hate me, & shewe mercie unto thousandes of them that loue me, & keepe my Commandements.

iii. Com. Thou shalt not

take

COMMANDEMENTS.

take the name of the Lord thy God in vaine: for the Lord will not hold him guiltles, that taketh his name in vaine.

iiij. Com. Remember thou keepe holy the Sabbath day, sixe dayes shalt thou labour, and doe all that thou hast to doe; but a seauenth day is the Sabbath of the Lord thy God, in it thou shalt doe no manner of workes, thou, and thy Sonne, and thy Daughter, thy man servant, and thy maide servant, thy cattell, and the Stranger that is within thy gates. For in sixe dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the

D s seauenth

OF THE

seauenth day, wherefore the Lord
blessed the sabbath day, and bal-
lowed it.

v. Com. Honour thy Fa-
ther and thy Mother, that thy
dayes may be long in the land,
which the Lord thy God giueth
thee.

vi. Com. Thou shalt doe
no murther.

vij. Com. Thou shalt not
commit adulterie.

viiij Com. Thou shalt not
steale.

ix. Com. Thou shalt not
beare false witnesse against thy
neighbour.

x. Com. Thou shalt not
covet thy neighbours house, nor

his

C O M M A N D E M E N T S.

his wife, nor his servant, nor his maide, nor his ox, nor his asse, nor any thing that is his.

93 quest. *How are the Commandments divided?*

Ans. Into two ^a tables, whereof the ^b former delivereth in four cōmandements, how we ought to behaue our selues towards God: The latter delivereth in six commandements, what duties we owe unto our neighbour.

94 quest. *What doth God require in the first Commandment?* *Ans.*

THat, as dearly as I tender the salvation of my owne soule, so earnestly should I shunne and flye all idolatrie ^c, sorcerie, ^d enchantements, superstition, ^e praying to saints, or any other creatures: and should rightly ^f acknowledge

the

^a Exo. 34.
28, 29.
Deut. 4, 13.
& 10, 3, 4.
^b Mat. 22,
37, 38, 39.

^c 1 Cor. 6, 9
10 and 10,
7, 14.
^d Lev. 19,
31. Deu. 18
10, 11, 12,
^e Mat. 4, 10
Rev. 19, 10
^f Ioh. 17, 3

OF THE

g Iere. 17. the onely and true God, g trust
 5.7. in him alone, ^h submit & subject
 h He. 10. 36 my selfe unto him with all ⁱ hu-
 Col. 1. 11. militie and patience, ^k look for
 Ro. 5. 3, 4. all good things from him alone,
 Phil. 2. 14. & lastly with the entire affecti-
 i 1 Pe. 5. 5. 6 on of my heart ^l loue, ^m reve-
 k Ps. 104. 27 rence, & ⁿ worship him: so that
 Isa. 45. 7. I am readie to renounce ^o and
 Iam. 1. 17. forsake all creatures rather,
 l Dent. 6. 5. then to P cōmit the least thing
 Mat. 22. 37. that may be against his will.

95 quest. *What is Idolatrie?*

Ans. It is in place of that one
 God, or besides that one and
 true God, w^{ho} hath manifested
 himselfe in his worde, to make
 or imagine, and account any o-
 ther thing, wherein thou repo-
 sest thy ^q hope and confidence.

96 Qu. *What doeth the second
 Commandement require?* *Ans.*

35 *Lordsd.*

a Deu. 4. 15
 Isa. 40. 18.
 Rom. 1. 23.
 &c.
 Acts. 17, 29

That wee should not ^a ex-
 presse or represent God by

any

C O M M A N D E M E N T S.

any image, or shape & figure, or worship^b him any other wise than he hath commanded in his word himselfe to be worshipped.

97 qu. *May there then at all any images or resemblances of things be made?*

Ans. God neither ought * nor can be represented by any meanes : and for the creatures, although it be lawfull to expresse them, yet God forbideth notwithstanding their images to be made or had, as thereby to worship or ^chonor either them, or God by them.

98 qu. *But may not Images be tolerated in Churches, which may serue for bookes unto the common people?*

Ans. No : For it is not seemely that wee should be wiser then God, who will haue his church to be ^draught vwith the liuely preaching of his vvorde, and

not

b 1 Sa. 15.
23. Deu. 12.
30.

* Deu. 4. 15.
16. Isa. 46. 5
Rom. 1. 23.

c Ex. 23. 24
& 34. 13.
14. Nu. 33.
52. Deu. 7. 5

d 2 Ti. 3. 16
2 Pet. 1. 19.

OF THE

e Ier. 10, 8.
&c. Hab. 2,
18, 19.

30 Lords.
day.

f Lev. 24,
11. & 19,
12.

g Mat. 5, 37
Lam. 5, 12.

h Isa. 45,
23, 24,

i Rom. 2, 24

1 Tim. 6, 1.

k Mar. 10,
32.

l 1 Tim. 2, 8

m Col. 3,
16, 17.

not with dumbe e images.

99 Qu. *What doeth God decree in the third Commandement?* Ans.

THat not onely by cursing or f forswearing, but also by g rash swearing we should not use his name despitefully or unreverently: neyther should by silence or cōuivence be partakers of those horrible sinnes in others: But that we use h the sacred and holy name of God ever with great devotion & reverence: that he may be i worshiped & honoured by us with a true & stedfast k confession and l invocation of his name, and lastly in all m our words and actions whatsoever.

100 qu. *Is it then so grievous a sinne by swearing or banning, to take the name of God in vaine, as that God is also angrie with them, who, as much as in them lyeth, doe not forbid*

or

COMMANDEMENTS.

or hinder it?

Ans. Surely most ⁿ grievous. For neither is there any sinne greater, or more offending God, then the despiting of his sacred name. Wherefore also he would ^o haue this sinne to be punished with death.

101 Quest. *May a man sweare also religiously and lawfully by the name of God?*

Ans.

HE may: when as either the Magistrate exacteth it, or otherwise, necessitie requireth by this meanes the "faith and trueth of any man, or thing, to be ratified & established: where by both the glorie of God may be advanced, and the safetie of others procured. For this kind of swearing is "ordained by Gods word, and therefore was well pused of the Saints, both in the old and nev्व Testament.

ⁿ Lev. 5, 1.

^o Levit. 24, 15.

37 Lords-day.

" Exo. 22, 11. Neh. 13, 25.

" Deut. 6, 13. Heb. 6, 16.
p Gen. 21, 24. Ios. 9, 15, 19.
1 Sam. 24, 22. 2 Cor. 1, 23. Rom 1, 9.

OF THE

102 qu. *Is it lawfull to sweare by Saints or other creatures?*

Ans. No: For a lawfull oath is an invocation of God, whereby we desire, that he, as the onely searcher of hearts, beare witnes unto the trueth, and punish the swearer, if he wittingly ^qswear falsly. But this honor ^ragreeth to no creature.

q 2 Cor. 1.
23.
r Mat. 5. 34
35.

38 Lords-
day.

r Tit. 1. 5.
1 Tim. 3. 14
1 Cor. 9. 11
2 Tim. 1. 2.
& 3. 15.
r Ps. 68. 26.
& 40. 9. 10.
Act. 2. 42.
46.
v 1 Cor. 14
19. 29. 31.
x 1 Cor. 11
33.
y 1 Tim. 2.
1.
z 1 Co. 16. 2

103 Quest. *What doeth God command in the fourth commandment?*

First, that the ministerie of the Gospell, & the schooles of learning should ^sbe maintained: and that I, especially on the Sabbath^t, frequent studiously divine assemblies; ^vhear the word of God diligently; use the ^xSacraments, ^yjoyne my prayers with the publike prayers of the assemblie; and bestow something, according to my abilitie, ^zon the poore. And

further,

C O M M A N D E M E N T S.

further, that all my life I be free from misdeedes and euill actions, yeelding unto the Lord, that he may by his holy spirit vvork in me his vvork; and so I may * beginne in this life, that everlasting Sabbath.

* Isa. 66, 23

104 qu. *What doeth God enioyne in the fifth commandement?* Ans.

39 Lords-day.

THat vve yeelde due honor, loue, and faithfulnessse to our parents, and so to all, vvho beare rule over us, and submit our ^a selues vvith such obedience as is meete, to their faithfull commandements and chastisements: And further also, that by our patience vve beare and ^b suffer their vices & manners, ever thinking vvith our selues, that God vvill ^c governe and guide us by their hand.

a Eph. 6, 1, 2 &c. Col. 3, 18, 20.

Eph. 5, 22. Rom. 1. 31.

b Pro. 23, 22. 1 Pet. 2, 8.

c Ephe. 6, 4-9. Col. 3, 19, 21. Ro. 13. Mat. 22, 21.

105 quest. *What doeth God exact in the sixth commandement?* Ans.

40 Lords-day.

E

That

dMat. 5, 21
22. Gen. 9,
6. Mat. 26,
52.
e Ephes. 4,
26. Rom.
12, 19. Mat
5, 39, 40.
f Rom. 13,
14. Col. 2,
23.
g Gen. 9, 6.
Mat. 26, 52
Rom. 13, 4

h Iam. 1, 20
Gal. 5, 20.
i Ro. 1, 29.
k 1 Ioh. 2, 9
l 1 Iohn. 3,
15.

THat neither in thought,
nor in gesture, much lesse
in deed, I reproach, or hate, or
harme, or^d kill my neighbour,
eyther by my selfe, or by ano-
ther; but^e cast away all desire of
revenge. Furthermore, that I
hurte^f not my selfe, or cast my
selfe wittingly into any danger.
Wherefore also, that murders
may not be committed, he hath
armed^g the Magistrate with the
sworde.

106 qu. *But this Commandement
seemeth to forbid murder onely.*

An. But in forbidding murder
God doth further teach, that he
hateth the roote and cause of
murder, to wit, hanger,ⁱ envie,
hatred^k and desire of revenge,
and doth^l account them all for
murder.

107 quest. *Is it not enough then,
that we kill no man, in such sorte, as*

bath

COMMANDEMENTS.

hath been said?

Ans. It is not enough: For when God condemneth anger, envy, hatred, he requireth that wee loue^m our neighbour as our selues, and that we useⁿ humane, lenitie, courtesie, o patience, and p^rmercie towards him, and q^rturne away from him, as much as we may, whatsoever may be hurtfull unto him. In a word, that we be so affected in minde, as that we^r stick not to doe good unto our enemies.

108 Qu. *What is the meaning of the seauenth Commandement?*

Ans. **T**hat God hath in^r execration on all uncleannes and filthines, and therefore we also must utterly^t hate and detest it, and contrariwise liue temperately, modestly, & v^rchastly, whether we^x liue in holy wedlocke, or in single life.

m Mat. 22,
39. & 7, 12
n Ro. 12, 10
o Eph. 4, 2.
Gal. 6, 1, 2.
Math. 5, 5.
Ro. 12, 18.
p Exo. 23, 5
q Math. 5,
45.
r Rom 12,
20.

4^r Lords-
day.

f Levit. 18,
27.
r Iud. 22, 23
v I Thes. 4,
3, 4.
x Heb. 13,
4. I Cor.
7, 4, 9.

OF THE

109 qu. Forbiddeth God nothing els in this commandement but adulterie, and such kindes of uncleannes?

Ans: Seeing both our bodie & soule are the temples of the holy ghost, God will haue us to possesse both in puritie and holines. And therefore he vwholly forbiddeth all deedes, gestures, y vwordes, thoughts, ^z filthie lustes, & vwhatsoever ^a entiseth a man unto these.

y Eph. 5. 3.
1 Cor. 6. 18
2 Mar. 5. 28
a Eph. 5. 18.
1 Cor. 15.
33.

42 Lords-
day.

b 1 Cor. 6.
10.
c 1 Cor. 5.
10.

110 Qu. What doeth God forbid in the eight commandement? Ans.

NOt onely those brheftes, & robberies, which the Magistrate punisheth: but by the name of theft he comprehendeth vwhatsoever evill craftes, fetches and devises, whereby we seeke after other mens goods, & endeavour by force, or with some shew of right, to convey them over unto our selues: of

d Luc. 3. 14
1 Thel. 4. 6

vwhich

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which sorte are false^e weightes,
false elns, un^euen^e measures, de-
ceitfull marchandise, counter-
feit coine, vsurie, or any other
way or me^enes of furthering
our estate, which God hath
forbidden. To these v^eee may
adde all h^e covetousnes, and the
manifold waste and abusing of
Gods gifts.

*111. quest. What are those things
which God here commandeth?*

Ans. That to my power I help
& further the commodities &
profit of my neighbour: and
that I so deale vth him, as I
v^{ould} desire to be dealt vth
my selfe: & that I doe my owne
v^{ork} painfully, and faithfully,
that I k^{may} thereby helpe o-
thers also, v^{ho} are distressed
with any needd or calamitie.

*112. Qu. What doeth the ninth com-
mandement exact?*

Ans.

Pro. 11, 1

Eze. 45, 9

10, 24

Deu. 25, 13

g Psal. 15, 5

Luc. 6, 35

h 1 Cor. 6,

10.

i Mat. 7, 12

k Pro. 5, 16

*43 Lords-
day.*

1 Prov. 12.
5, 9. and 21
28.

m Psa. 15, 3
n Rom. 1.

29.
o Mat. 7, 8.
&c. Luk. 6

37.
p Ioh. 8, 44

q Prov. 12.
22. & 13, 5

r 1 Cor. 13,
6. Eph. 4,
25.
s 1 Pet. 4, 8.

44 Lords-
day.

That I beare no falsely itnesse
against any mā, neither^m fal-
sifie any mans wordes, neyther
backbite orⁿ reproach any mā,
nor^e condemne any man rash-
ly or unheard; but avoide and
p shunne with all carefulnes all
kinde of lies and deceipt, as the
proper & workes of the divell:
except I mean to stir up against
me the most grievous wrath of
God. And that in judgements
and other affaires I follow the
trueth; and freely & constantly
professe the matter as it in deed
is; & moreover, defende & sen-
crease, as much as in me lyeth,
the good name and estimation
of others.

113 Qu. what doth the tenth com-
mandement forbid? Ans.

That our hearts be not at a-
ny time moved by the least
desire, or cogitation, against any

C O M M A N D E M E N T S.

commandement of God: but that continually and from our heart we detest all sin, and contrarily, ^tdelight in all righteousness.

^t Rom. 7,
7, &c.

114 quest. But can they who are converted unto God, perfectly observe and keepe these Commandements?

Ans. No: but even the holiest men as long as they live haue onely small beginnings of this ^vobedience: yet so, that they begin ^xwith an earnest and unfained desire and endeavour, to live, not according to some onely, but according to all the Commandements of God.

^v Rom. 7,
14.
^x Rom. 7,
22. 15, &c.
Iam. 2, 10.

115 qu. Why will God then haue his law so be so exactly and severely preached, seeing there is no man in this life, who is able to keepe it?

Ans. First, that all our life time wee more and more ^aacknowledge the great pronenesse of

^a 1 Ioh. 1, 9
Psal. 32, 5.

OF PRAYER.

b Rom. 7,
24.

c I Cor. 9,
24. Phil. 3,
12, 13, 14.

our nature to sin, & so much the more greedily desire remission of sins & righteousness in Christ: secondly, that we alwaies earnestly seeke for, & craue of the Father the grace of his holy spirit, whereby we may daily more & more be renewed to the image and likeness of God, untill at length after wee are departed out of this life, we may joyfully attaine unto that perfection, which is proposed unto us.

OF PRAYER.

45 Lords-
day.

d Psal. 50,
15.

116 Qu. *Wherefore is prayer necessary for Christians?* Ans.



BECAUSE it is the chief parte of that thankfulness which God requireth of us. And also because God

giveth

OF PRAYER.

giveth them onely his grace & holy spirit, who with unfaigned gronings begge them continually of him, and yeelde him thanks for them.

117 qu. *What is required unto that prayer, which shall please God, and be heard of him?*

Ans. That we aske of the onely true God, who hath manifested himselfe in his word, all things, which he hath comanded to be asked of him with a true affection and desire of our heart, and through an inward feeling of our need and miserie ^d cast our selues downe prostrate in the presence of his divine majestie: & ^e build our selues on this sure foundation, that we, though unworthy, yet for Christs sake, are certainly ^f heard of God, euen as he hath ^g promised us in his word.

e Mat. 7. 7.
8. Lu. 11. 9
13. Mat. 13.
12. Psal. 50.
15.

a Ioh. 4. 22.

b Ro. 8. 26.
1 Ioh. 5. 14

c Ioh. 4. 23.
24. Psal. 145
18.

d 2 Chron.
20. 12.

e Psal. 2. 11
& 34. 18. 19
Isa. 66. 2.

f Ro. 10. 14
& 8. 15. 16.

Iam. 1. 6. & c
g Ioh. 14. 13

Dan. 9. 17.
18. Mat. 7. 8

Psal. 143. 1.

OF PRAYER.

118 quest. *What are those things which he comāndeth us to aske of him?*

h Iam. I, 17
Mat. 6, 33.
i Mat. 6, 9.
10. &c.
Luke II, 2
&c.

Ans. All ^hthings necessarie both for soule and bodie: which our Lord Iesus Christ hath comprised in that prayer, which him selfe ⁱ hath taught us.

119 quest. *What prayer is that?*

“Mat. 7, 9,
10, 11.

Ans. **O**Ur [“]father, which art in heauen:

1. *Hallowed be thy Name.*
2. *Thy kingdome come.*
3. *Thy will be done in earth, as it is in heauen.*
4. *Giue us this day our daily bread*
5. *And forgiue us our trespasses, as we forgiue them, that trespassse against us.*
6. *And lead us not into temptation: But deliver us frō euill.*

For

OF PRAYER.

Her thine is the kingdome, the power, & the glorie, for ever, and ever. Amen.

120 Qu. Why doeth Christ teach us to call God, Our Father? *Ans.*

That presently in the verie entrance and beginning of the prayer, he might stirre up in us such a reverence and confidence in God, as is meete for the sonnes of God: which must be the ground and foundation of our prayer: to wit, that God through Christ is made our Father, and will much lesse denie unto us those things which we aske of him with a true faith, then our parents denie unto us earthly things.

121 Qu. Why is that added: which art in heaven? *Ans.*

That we conceive not basely or carnally of Gods heavenly

46 Lords-
day.

Mar. 6. 9.

Mar. 7. 9.

10. 11.

Luk. 11. 11.

Esa. 49. 15.

1 Ier. 23. 24.

Act. 17. 24.

Majestie :

OF PRAYER.

mRo.10.12

47. Lords
day.

Mat.6.9.
n Ioh. 17.3
Ic.9.23,24
Mat.16.17
Iam.1.5.
o Psal. 119.
137.138.
Luke 1.46.
Ps.145.8.9

a Ps.115.1
& 71.8.

48. Lords
day.

Mar.6.10.

b Mat.6.33
Pl.119.5.

c Ps.51.18.

Majestie: & also that we looke
for & expect from his omnipoten-
cencie, whatsoever things are
necessarie for our soul & body.

122 Qu. *What is the first petition?*

Ans **H** Allowed be thy name: that

His, grant us first to
know thee aright, & to wor-
ship, & magnifie thy almighti-
nesse, goodnes, justice, mercie,
and truth shyning in all thy
works. And further also, direct
our whole life, thoughts, words,
and works to this end, that thy
most holy name be not reproa-
ched for us, but rather be a re-
nowmed with honor & praises.

123 Qu. *What is the second petition?*

Ans. **L** Et thy kingdome come: that

His, rule us so by thy
word and spirit, that we may
humble and submit our selues
more and more unto thee: pre-
serue and increase thy church;

and

destroy

de
an
sel
all
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thy
rai
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OF PRAYER. ○

destroy the ^dworks of the diuells
and all power that listeth up it
selfe against thy Majestie: make
all those countails frustrate and
void, which are taken against
thy word, untill at length thou
raigne ^efully and perfectly,
when thou shalt be ^fall in all.

124 qu. *What is the third peti-
tion?*

Ans.

T*Hy will be done in earth, as it is
in heauen:* that is, grant that
we and all men renouncing &
forsaking ^gour owne will, may
readily and without any grudg-
ing ^hobey thy will, which is
onely holy: and that so everie
of us may faithfully and chear-
fully ⁱperforme that duetie and
charge which thou hast com-
mitted unto us, euē as the blef-
sed Angels doe in ^kheauen.

125 quest. *What is the fourth pe-
tition?*

Ans.

d 1 Ioh. 3. 8
Rom. 16. 20

e Reu. 22.

7. 20.

f 1 Co. 15.
28.

49 Lords-
day.

Mat. 6. 10.

g Ma. 16. 24
Tit. 2. 12.

h Lu. 22. 42

i 1 Co. 7. 24
Eph. 4. 1.

k Ps. 103. 20

50. Lords-
day.

Giue

OF PRAYER.

Mat. 6. 11.

1 Psal. 145.
15. Mat. 6,
25, &c.

m Act. 17,
25. & 14.
17.

n 1 Cor. 15
58. Dem. 8
3. Psa. 127.
1, 2.

† Ps. 62, 11
& 55, 22.

51 Lords.
day.

Mat. 6, 12.

o Ps. 51, 1.
1 Ioh. 2, 1,
2.

Give us this day our daily bread:
that is, Giue unto us all
things which are ¹ needefull for
this life, that by them we may
acknowledge & confesse thee
to be the onely fountaine from
whence all good things ^m flow,
and all our care & industrie, &
euen thine owne gifts to be
unhappie and ⁿ noisome unto
us, except thou blesse them.
Wherefore, grant, that turning
our trust away frō all creatures,
we [†] place it in thee alone.

125 Qu. What is the fifth petition?

Ans. **F**orgiue us our trespasses, as
we forgiue them that tres-
passe against us: That is, euen for
the blood of Christ do not im-
pute ^o unto us most miserable
and wretched sinners, all our
offences, neither that corrup-
tion, which still cleaveth unto
us: euen as we also feele this

testimo-

OF PRAYER.

testimonie of thy grace in our hearts, that we steadfastly purpose unfeignedly frō our heart, to P pardon & forgiue all those, vyho haue offended us.

127 Qu. *What is the sixth petition?*

Ans. **L**ead us not into temptation, but deliver us from euill:

That is, because we our selues are so feeble and weake by nature, that vve q cannot stand so much as one moment or instant; and our most deadly enemies, ⁊ Satan, the ^f world, & our owne ^t flesh, doe instantly opugne and assault us: uphold thou us, and establish & strengthen us by the might of thy spirit, that we may not in this spirituall combat v yeelde as vanquished, but may so long stoutly vvithstand them, untill at length we xget the full and perfect victorie.

p Mar. 6, 14
15.

52 Lords-
day.

Mat. 6. 13.

q Ioh. 15, 5
Pf. 103, 14
r 1 Pet. 5, 8.
Eph. 6, 12.
f Iohn 15,
19.
t Rom. 7,
23. Gal. 5,
17.

v Mat. 26,
41. Mar. 13
33.

x 1 Thes. 3,
13. & 5, 23.

OF PRAYER.

128 quest. *How concludeſt thou this prayer?* *Anſ.*

Mat.6.13.

FOr thine is the kingdome, the power, and the glorie, for ever: that is, we aſke & craue all theſe things of thee, becauſe, ſeeing both thou art our king, and art almightie, thou art both vvil-ling and able to y give them all unto us. And theſe things vve therefore aſke, that out of the, not to us, but unto thy holy name, all glorie may z redound.

yRo.10.12
2 Pet.2.9.

2Ioh.14.13
Pſal.115.1.
Ier.33.8.9.

129 quest. *What meaneth this particle AMEN?*

Anſ. That the thing is ſure and out of doubt. For my prayer is much more certainly heard of God, then I feele in my heart, that I unfaignedly * deſire the ſame.

* 2Co.1.20
2Tim.2.13



FINIS.

Catechisme.

Of the Trinity ..

Qu: I perceive by what you have said God
out of the Scripture that the Holy Trinity
which Christians did at first believe: & acknowledge:
- Ledger, consisteth of one God, one Lord, & one
Spirit: Cite a Passage or two more, common
to prove, that God is not yet whose Trinity hath
onely one Person thereof.

A: There are diversities of gifts, but
the same Spirit: And there are diversities
of administrations, but the same Lord. &
there are diversities of operations, but it
is the same God, which worketh all in us.
1 Cor: 12: 4, 5, 6.

Thy grace of the Lord Jesus Christ,
the Love of God, and the communion of
the holy Spirit be with you all Amen. 2 Cor: 13: 14

of the Death Resurrection, Ascen-
- sion & Exaltation of Jesus Christ?

Qu: Did not Christ suffer Death for us?

A: Christ died for our redemption by his blood.

Qu: Was he not buried and raised again?

A: He was buried and rose again the third
day according to the scriptures. 1 Cor 15: 4.

Qu: Was he raised by his own glory?

OF PRAYER.

128 quest. *How concludest thou this prayer?* Ans.

Mar. 6. 13.

For thine is the kingdome, the power, and the glorie, for ever: that is, we aske & craue all these things of thee, because, seeing both thou art our king, and art almightie, thou art both vvil- ling aud able to y give them all unto us. And these things vve therefore aske, that out of the, not to us, but unto thy holy name, all glorie may redound.

yRo. 10. 12
2 Pet. 2. 9.

2 Ioh. 14. 13
Psal. 115. 1.
Ier. 33. 8. 9.

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Ans. That the thing is sure and out of doubt. For my prayer is much more certainly heard of God, then I feele in my hearre, that I unfainedly * desire the same.

* 2 Co. 1. 20
2 Tim. 2. 13



FINIS.

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of the Death, Resurrection, Ascen-
— sion & Exaltation of Jesus Christ?

Qu: Did not Christ suffer Death for us?

A: Christ died for our sin according to the Scriptures. 1 Cor: 15: 3

Qu: Was he not buried and raised again?

A: He was buried and rose again the third
day according to the Scriptures. 1 Cor: 15: 4.

Qu: Was he raised by his own Glory?

A Scripture

OF Christ's rising &c.

& Doth. he Live. by his own power?

A: Christ was raised from the Dead
by the Glory of the Father. Rom: 6. 4.

He Liveth by the Power of God. 2 Cor: 13. 4.

Qu: Of what moment was his Resurrection?

A: He rose for our justification Rom: 4: 25.

Qu: Of what consequence is it to believe
that it was God, that is, was God & not himself
that raised Christ from the dead?

A: If thou shalt believe, in thine heart that
God raised him from the dead, thou shalt
be saved. Rom. 10. 9.

Qu: As God raised Jesus from the Dead
so did he not also exalt him.

A: Him hath God exalted to be a Prince &
Saviour. Acts 5. 31.

Qu: To what end?

A: For to give repentance & remission
of sins to Israel. Acts 5. 31.

Qu: Did not God intend that the Gentiles
as well as the Jews should have remission
of sins by Christ, if they believe in him?

A: To him give all the Prophets witness
that through his name whosoever believeth in him
shall receive remission of sins. Acts. 10. 43.

Catechisme.

OF Mortification &c.

Q^u: Is there not a passage in y^e Epistle of Peter, where Christ's resurrection, Ascension, sitting at the right hand of God, and inauguration in his Kingdom are rehearsed together?

A: The like figure whereunto, even Baptism doth also now cleave us, (not by putting away the filth of the flesh, but by the power of a good conscience, towards God) by the Resurrection of Jesus Christ. Who is gone into Heaven, and is on the right hand of God, Angels, Authorities, and Powers being made Subject to him. 1 Pet. 3. 21, 22.

Of Mortification & holiness of life.

Q^u: Forasmuch as Christ, in that he dyed died unto sin once; but in that he Liveth Liveth unto God: what reckoning should we make with our selves thereupon.

A: Likewise reckon ye also your selves to be dead indeed unto sin: but alive unto God through Jesus Christ our Lord. Rom: 6. 11.

Q^u: What must be done in pursuance of this Reasoning

A: Let not sin reign in your mortal Body, that ye should obey it in y^e Lusts thereof. rather

A Scripture

OF holinesse of Life &c.

yield ye your members as instruments of unrighteousnesse unto sin: but yield your selves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. Rom: 6: 12. 13.

Qu: How is this needfull, seeing we are not under the Law, but under Grace?

A: What then? Shall we sin, because we are not under the Law, but under grace? God forbid. Rom: 6: 15.

Qu: What danger is there to us who are under grace, if we give our selves to y^e service of sin? can it deprive us of eternal life?

A: I know ye not, that to whom ye yield your selves servants to obey, his servants ye are to whom ye obey: whether it of sin unto death, or of obedience unto righteousness. Rom: 6: 16.

Qu: But though we should strive not so much against sin, will not sin still have dominion or mastery over us, so that every one of us shall be forced to cry out, The good that I would, I do not: but the evil which I would not, that I do?

A: Sin shall not have dominion over you. Rom: 6: 14.

Qu: Why not?

A: For ye are not under law, but under grace. Rom: 6: 14.

Qu

Catechisme.

Of holinesse of life &c.

Q^u. Is the coming of Christ and his great
of greater efficacy, then the Law, to Extinguish
sin, and makes man perfect? How speaketh
the Scripture, to this purpose?

A: What the Law could not do in that it was
weak through the flesh, God, sending his son, who
in the likeness of his full flesh, and for sin,
condemned sin in the flesh: That righteousness
of the Law might be fulfilled in us, who
were not under flesh, but under spirit. Rom. 8. 3. 4.

The Law made nothing perfect but the
bringing in of a better hope. Heb. 7. 16.

Q^u. By this account when Paul saith,
I see another Law in my members, warring
against this Law of my mind, and bringing me into
captivity to the Law of sin which is in my members.
O wretched man that I am, who shall deliver me
from the body of this death? He must needs
thought to speak these things of himself as
being under grace, but as personating a man
under the Law. What therefore shew you to be
out of the following discourse, to Prove, that Paul
after he had received the Gospel of Christ, was
not any longer under this wretched bondage of
sin and death? What saith he of himselfe.

A Scripture

Of the Commandments .

immediately after that had complained, I wrote
= had more that I am, who shall deliver me
from the body of this death! whereby it may
appear, that being once a Christian, he was freed from
death. ?

A: I thank God through Christ Jesus
our Lord. Rom: 7. 25.

Qu: What saith he a little after, whereby
it may appear that being once a Christian he
was freed from sin as well as death.

A: The Law of the Spirit of Life in Christ
Jesus, hath freed me from the Law of
sin and death. Rom 8. 2.

Of the Commandments and so of Love to God and men .

Qu: What good shall a man do, that he
may have eternal life?

A: If thou wilt enter into life, keep
the Commandments. Mat. 19. 17.

Qu: Which ?

A: Thou shalt do no murder, Thou
shalt not commit adultery, thou shalt not
steal, thou shalt not bear false witness,
honour thy Father and thy mother: and, thou
shalt

Catechisme.

Of the Commandments.

Shall Love thy Neighbour as thy Self? mat 22. 39.

Qu: Which is the greatest commandment of the Law?

A Thou shalt Love the Lord thy God with all thy heart, and with all thy soul, & with all thy mind. This is the first and great Commandment. mat: 22. 37. 38.

Qu: Which is the second commandment, that is like to it?

A Thou shalt Love thy Neighbour as thy Self? mat: 22. 39.

Qu: Are these two Commandments the Summe of all the rest?

A. On these two Commandments hang all the Law & the Prophets. mat: 22. 40.

Qu: Hath not Christ added a new commandment unto these, in the Gospel? - What saith he to his disciples concerning this.

A. A new commandment I give unto you that ye Love one another as I have Loved you. John 13. 34.

Qu: Belike then we ought to Love the Brethren above our selves. can you make this appear?

A: We ought to lay down our lives for our Brethren. 1 John 3. 16.

Qu:

A Scripture

Of Love to God and Men.

Qu: This is indeed to Love the Brethren above
ourselves, to cast away our own Lives that we
may save theirs; did Christ Love, us in this manner.

A: He laid down his Life, for us. 1 John 3. 16.

Qu: Wherein consisteth the Love of God.

A: This is the Love of God, if we keep his commandments. 1 Jo: 5. 3.

Qu: But are they not insupportable, & impossible to be kept?

A: His commandments are not grievous. 1 John 5. 3.

Qu: Do we Love God of our own accord? or
because he did prevent us by his Love.

A: We Love him because he first Loved us. 1 Jo: 4. 19.

Qu: Wherein did he manifest his Love?

A: In this was manifested the Love of God
towards us, because that God sent his only
begotten Son into the world that we might
Live through him. 2 John 4. 9.

Qu: May not a man Love God, and yet be
so far from Laying down his Life, for a Brother,
as that he will not relieve him in his necessity,
though he have wherewithal to do so?

A: Whoso hath this world's good, and seeth
his Brother have need, and shutteth up his
bowels of compassion from him, how
can he love the Love of God in
him. 1 John 3. 17.

Qui



By me. Princes rule. Prov: 8: 16.



Mauritius by der G.^a G.^e Prince van
Orangien, Grave van Nassouw. etc.

- Submit your selves unto all manner of
- ordinance of man for the Lords sake, whether it be
- unto the King as unto the Superiour, or unto
- Governours that are sent of him for the
- Punishment of evil doers and for the praise
- of them that dwell. 1 Pet: 2: 13, 14. —

Bl
try
hab

16.
Rev. 2. Be thou faithfull vnto the death, & I will give thee the crowne of life.



Blessed is the man that endureth temptation: for when he is tryed, he shall receive the crowne of life, which the Lord hath promised to them that love him. Iam. 1. 12. *JS*